



SRI SATHYA SAI INSTITUTE OF HIGHER LEARNING

(Deemed to be University)

Syllabus for

B.A. (Philosophy)

(Modified October 2017)

Applicable from Academic Year 2018-19 onwards

PRASANTHINILAYAM – 515 134

Anantapur District, Andhra Pradesh

Ph: (08555) 287239, Fax: 287919,

Email: registrar@sssihl.edu.in; Website: www.sssihl.edu.in;



PHILOSOPHY PROGRAM OBJECTIVES AND OUTCOMES/GOALS

PHILOSOPHY PROGRAM OBJECTIVES

What we hope you'll get from this course:

1. To get inspired to confront the philosophical problems implicit in the experience of self, others and the universe, together with the question of their relations to ultimate transcendence (God / immortality).
2. To develop the habit of clear, critical thinking.
3. To read critically the great philosophers, past and present, and,
4. Finally, to help formulate a philosophy of life or world-view consistent with the objectives of liberal arts.

PHILOSOPHY PROGRAM OUTCOMES:

Having completed the course, what we hope you will acquire and develop:

1. Philosophy teaches one to think for oneself and to analyze and communicate ideas clearly and logically.
2. So jobs where these versatile skills can lead you can be obtained.
3. The vital critical, deductive and analytical skills needed in the development of well-organized and focused argument
4. The ability to express philosophical ideas and arguments both orally and in writing,
5. To understand and apply concepts and theories of moral philosophy.
6. A critical understanding of various key concepts in philosophy such as 'truth', 'meaning', 'reality', 'mind,' 'Good', 'beauty', etc.
7. Lastly the philosophy students, by undergoing this program develop a sense of value and a life-long commitment to learning and inquiry.

JOB PROSPECTS

A student who completes his/her education with a Bachelor's degree in Philosophy can generate ideas on a variety of problems and formulate and solve problems, can think of working in quite a number of avenues, both in India and abroad. One can look for a job in many sectors which can range from specialist in HR, interviewer, consultant, student affairs, public service, journalism, research, law, diplomacy, etc.

DEPARTMENT OF HUMANITIES AND SOCIAL SCIENCES: PHILOSOPHY

Undergraduate Major Program Structure consists of Three Parts.

PART-I: LANGUAGES

- (a) General English (four papers offered, one each in the first four semesters)
- (b) Another Language (four papers offered, one each in the first four semesters – Any one out of: HINDI / SANSKRIT / TELUGU / ADDITIONAL ENGLISH)

PART-II: CORE SUBJECTS

(Offered in all the six semesters) – Title of the papers is given below in the Scheme of Instruction & Evaluation and the syllabus content is enclosed.

Major Scheme:

Part-II consists of three-subject-combination during the first four semesters, which, each student has to study. Every student has to choose three-subject-combination from ECONOMICS, HISTORY, POLITICAL SCIENCE, PHILOSOPHY, OPTIONAL ENGLISH or OPTIONAL TELUGU during the first four semesters. During the fifth and sixth semesters, one of the subjects in the three-subject-combination will be selected as a major subject and other two as basic subjects. The Scheme of Instruction & Evaluation and the syllabus content for all the subjects in first two years (i.e., first four semesters) and the **major subject** in the third year (i.e., fifth and sixth semesters) are given below.

PART-III: AWARENESS COURSE and ENVIRONMENTAL COURSE

- a) Awareness Courses – (UAWR) (six papers offered, one each in all the six semesters)
- b) Environmental Courses – (UENT) (two papers offered, one each in the first two semesters)

NOTE: The title of the papers and the syllabus contents of Part-I and Part-III are provided separately.

SCHEME OF INSTRUCTION AND EVALUATION

PART-I: LANGUAGES

Paper Code	Title of the Paper	Credits	Hours	Mode of Evaluation	Theory / Practicals	Maximum Marks
Semester I						
UGEN-101	General English-I #	5	5	IE1	T	100
	Another Language-I #	4	4	IE1	T	100
Semester II						
UGEN-201	General English-II #	5	5	IE1	T	100
	Another Language-II #	4	4	IE1	T	100
Semester III						
UGEN-301	General English-III #	5	5	IE1	T	100
	Another Language-III #	4	4	IE1	T	100
Semester IV						
UGEN-401	General English-IV #	5	5	IE1	T	100
	Another Language-IV #	4	4	IE1	T	100
PART-I TOTAL		36 credits	36 hours			800 marks

PART-II: CORE PAPERS (Major in Philosophy)

Paper Code	Title of the Paper	Credits	Hours	Mode of Evaluation	Theory / Practicals	Maximum Marks
Semester I						
UPHL-101	Introduction to Indian Philosophy	5	5	IE1	T	100
Semester II						
UPHL-201	Introduction to Western Philosophy	5	5	IE1	T	100
Semester III						
UPHL-301	Twentieth Century Philosophers – Indian and Western	5	5	IE1	T	100
Semester IV						
UPHL-401	Western Logic - Formal and Symbolic	5	5	IE1	T	100
Semester V						
UPHL-501	The Philosophy of the Upanishads	5	5	IE1	T	100
UPHL-502	Major: Ethics – Normative and Applied	6	6	IE1	T	100
Semester VI						
UPHL-601	General Psychology	5	5	IE1	T	100

UPHL-602	Major: Study of Classics – Eastern and Western	6	6	IE1	T	100
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(Effective from batch 2018-19 onwards)

Paper Code	Title of the Paper	Credits	Hours	Mode of Evaluation	Theory / Practicals	Maximum Marks
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Semester I						
UAWR-100	Sai Education for Transformation (Based on Life and Teachings of Bhagawan Baba)	2	2	I	T	50

Semester II						
UAWR-200	Unity of Religions	2	2	I	T	50

Semester III						
UAWR-300	Study of Classics-I: Ramakatha Rasavahini	2	2	I	T	50

Semester IV						
UAWR-400	Study of Classics-II: Bhagawatha Vahini	2	2	I	T	50

Semester V						
UAWR-500	Eternal Values for the changing World	2	2	I	T	50

Semester VI						
UAWR-600	Life and its Quest	2	2	I	T	50

IE 1 -- indicates Continuous Internal Evaluation (CIE) & End Semester Examination (ESE) Single Evaluation
I -- indicates only CIE ; E -- indicates only ESE

SUMMARY

For B.A in Philosophy

	Credits	Hours	Maximum Marks
PART-I: LANGUAGES			
PART-I TOTAL	36 credits	36 hours	800 marks
PART-II: CORE SUBJECTS			
PART-II TOTAL (Basic Subject-1)	30 credits	30 hours	600 marks
PART-II TOTAL (Basic Subject-2)	30 credits	30 hours	600 marks
PART-II TOTAL (With Major in Philosophy)	42 credits	42 hours	800 marks
PART-III: AWARENESS and ENVIRONMENTAL COURSES			
PART-III TOTAL	16 credits	16 hours	450 Marks
GRAND TOTAL (BA in Philosophy)	154 credits	154 hours	3250 Marks

UPHL-101 INTRODUCTION TO INDIAN PHILOSOPHY

(5 Credits) Total Hours 65 (13weeks x5 = 65)

Objectives

1. Indian philosophy aims to bring in a unique blend of reflective thinking and mysticism having its impact on the way of life as observed by Dr. S. Radha Krishnan, "Indian philosophy is not only a view of life but a way of life".
2. The main purpose of the Indian Philosophy is to turn human beings to spirituality.
3. It also aims at providing a synthetic approach to the various aspects of life experiences and reality.

Learning outcomes

1. This course acquaints the students with rich religio-philosophic cultural tradition of India.
2. It expands mental horizon leading to change of perspective toward life in positive terms.
3. Since every major system of Indian philosophy takes its beginning from the practical problems of life, it searches for truth in order to solve the problems of life.

1. **Nature of Indian Philosophy** – Spiritualistic nature – Āsthika and Nāsthika Schools. -- 2 hrs
2. **Basic concepts of the Vedic and the Upaniṣadic views** – Vedas (śruti): three sections: Karma, Jñāna kāndas, four parts of each Veda: the Mantra, the Brāhmaṇa, the Aranyaka, and the Upaniṣads: the meaning, number and principal Upaniṣads, -- 5 hrs
3. **Cārvāka** – Epistemology, Ontology and Hedonistic Ethics -- 4 hrs
4. **Jainism** – Meanings of JINA – Tīrthankara – Theory of knowledge: Sapta bhanginaya: Classification of substances: Jīva and Ajīva – Theory of bondage and liberation. -- 5 hrs
5. **Buddhism** - Tripīṭakas – Four Noble Truths: an analysis of partityasamudpādā and astāṅgamarga – Nairātmyavāda – Kśāṇikavāda – Concept of Nirvāṇa. -- 5 hrs
6. **Nyāya** – Perception – definition and classification – Inference: five steps, types of inference – Upamāna – Śabda – idea of God. -- 6 hrs
7. **Vaiśeṣika** – The seven categories: Dravya, Guna, karma, Sāmānya, Viśeṣa, Samavāya, Abhāva – The theory of atoms – The theory of causation: Asatkāryavādā, -- 6 hrs
8. **Sāṅkhya** – Prakṛiti: its constituents. Evolutes — Theory of evolution – Kaivalya. -- 6 hrs
9. **Yoga** - The yoga Sūtra: four sections – Concept of God – Definition of yoga – Five modifications of citta – Eightfold path for liberation, Kinds of Samādhi. --5 hrs
10. **Pūrva Mīmāṃsā** – Śruti and its importance – classification of śruti vākyas– Types of actions (Dharma): nitya, naimittika, kāmya. Partiṣiddha and Prayaścita karmas. -- 6 hrs

11. **Advaita** – Nirguna Brahman – Isvara; Jīva; Māyā; vivartavāda; three grades of sattā, bondage and Liberation. -- 6 hrs
12. **Viṣṭādvaita** – Saguna Brahman – Parināmavāda, Aprthaksiddhi –Jīva, , bhakti prapatti. --5 hrs
13. **Dvaita** – Fivefold difference --4 hrs

Basic Text:

1. Chandradhara Sharma *A Critical Survey of Indian Philosophy* (New Delhi, Motilal Banarasidas, 2003)

Suggested Readings:

1. M. Hiriyanna *Outlines of Indian Philosophy*, (Madras, George and Unwin, 1973)
2. S.N. Dasgupta *A History of Indian Philosophy Vols. I to V.* (New Delhi, Motilal Banarasidas, 1975)
3. S. Radhakrishnan *Indian Philosophy, I & II.* (New Delhi, Blackie & Sons, 1985)
4. Jadunath Sinha *Indian Philosophy Vol I to IV* (New Delhi, Motilal Banarasidas,1999)
5. Debiprasad Chattopadhyaya *Indian Philosophy – A Popular Introduction*(People Publishing House, 1986)
6. Datta & Chatterjee, *An Introduction to Indian Philosophy:* (University of Calcutta, 1984.)
7. T.M.P. Mahadevan *Invitation to Indian Philosophy* (New Delhi, Heinemann Publishers, 1982)

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Applicable from Academic Year 2018-19 onwards

UPHL-201 INTRODUCTION TO WESTERN PHILOSOPHY

(5 Credits) Total Hours 65 (13 weeks x5 = 65)

Objectives

1. The undergraduate program of Western philosophy aims to help students become critical thinkers and writers who are knowledgeable about the main areas of Western philosophy.
2. Aims to help students develop as independent thinkers and lifelong learners.
3. Aims to help students to seek alternatives to widely-accepted views, and learn to distinguish what is significant from what is not.
4. Aims to provide Knowledge of western philosophers, major movements, issues and philosophical systems of the classical ancient, medieval and early modern era)

Learning outcomes

Students completing this course in Philosophy should achieve the following competencies:

1. Ability in critical thinking skills.
2. Ability to recognize, express, and analyze arguments in philosophical texts.
3. Ability to understand reality from different perspectives.

1. **Introduction** – Early Greek philosophy – The Milesian School: views of Thales, Anaximander, Anaxemenes, and the Eleatic School Parmenides and Heraclitus – Socrates. **-- 10 hrs**
2. **Plato – Theory** of Forms – Theory of Knowledge (episteme) and opinion (doxa) – Theory of Soul. **-- 8 hrs**
3. **Aristotle** – Critique of Plato’s theory of Forms – Theory of causation – Form and matter, Potentiality and actuality – Unmoved Mover. **--6 hrs**
4. **St. Thomas Aquinas** – Faith and reason –Proofs for the existence of God. **--3 hrs**
5. **Descartes:** method of doubt: *cogito ergo sum* – Doctrine of innate ideas – Mind – Body problem. **-- 5 hrs**
6. **Spinoza** – Substance, attributes and modes – The concept of God or nature — Mind-body problem. **-- 5 hrs**
7. **Leibniz** – Monadology – Doctrine of pre-established harmony – Truths of reason and truths of fact. **-- 5 hrs**
8. **Locke** – Refutation of innate ideas – Ideas and their classification — Substance – Qualities: Primary and Secondary. **— 5 hrs**
9. **Berkeley** – Rejection of the distinction between primary and secondary qualities – Immaterialism: *esse est percipi* . **-- 5 hrs**
10. **Hume** – Impressions and ideas – knowledge concerning relations of ideas and matters of fact – Causality –Skepticism. **-- 5 hrs**
11. **Kant** — How is knowledge possible? Classification of judgments: Analytic, Synthetic: and *Synthetic Apriori Judgements*– The forms of sensibility – Categories of the understanding — Phenomena and Noumena. **-- 8 hrs**

Basic Text:

Samuel Enoch Stumph *Socrates to Sartre* (New York, Mc Graw Hill, 2003)

Suggested Readings:

Frank Thilly,	<i>A History of Philosophy</i> (Central Book Depot, Allahabad 1978)
Edited by AA Long	<i>Cambridge Companion To Early Greek Philosophy</i> (Cambridge Univ Press)
William H.Brenner	<i>Elements of Modern Philosophy Descartes Through Kant</i> (Printice Hall)
Bryan Magee	<i>The Great Philosophers</i> (Oxford University Press)
Douglas J.Soccio (4 th Ed)	<i>Archetypes of Wisdom : An Introduction to Philosophy</i>

Applicable from Academic Year 2018-19 onwards.

UPHL-301 TWENTIETH CENTURY PHILOSOPHERS- INDIAN AND WESTERN **(5 Credits) Total Hours 65 (13 weeks x5 = 65)**

Objectives

1. To introduce students to 20th century movements both in Indian and western philosophy.
2. In Indian context movements such as Renaissance , Neo Vedanta of Swami Vivekananda etc. and
3. In Western, Analytic philosophy, to provide a new foundation for philosophy through the logical analysis of language and meaning, American pragmatism, to bring philosophy closer to human affairs by linking meaning and truth to practice, Phenomenology & Existentialism, to create a new type of basis for knowledge.
4. Also aims to develop critical and analytical skills required to solve abstract and concrete problems.

Learning outcomes

A candidate who has passed the course is expected to have the following knowledge and skills:

1. Ability to see the arguments of twentieth century philosophers in relation to each other and to philosophical problems of our own times.
2. In-depth knowledge of some key philosophical texts from the 1900s.

PART A – INDIAN THINKERS (30 Hours)

1. **Background to Contemporary Indian Philosophy** – An overview of Renaissance Movement – Brahmosamaj- Arya Samaj- Sri Ramakrishna Vivekananda Movement – Characteristics of Contemporary Indian Philosophy. **-- 5hrs**
2. **Swami Vivekananda:** Introduction – Reality and God –Practical Vedanta **-- 4hrs**
3. **Rabindranath Tagore:** Introduction - Nature of Man – Humanism **-- 5hrs**
4. **Mahatma Gandhi** – Introduction - Ahimsa – Satyagraha –Sarvodaya – Trusteeship. **-- 4hrs**
5. **Sri Aurobindo:** Introduction – Integral Methods of Knowledge — Involution and Evolution **--4 hrs**
6. **S.Radhakrishnan:** Introduction – Essence of Religion and Religious Experience - Mysticism. **-- 4 hrs**
7. **Sri Sathya Sai Baba:** Philosophy of Values – Integral Education-Philosophy of Service **-- 4 hrs**

PART B – WESTERN THINKERS (35 Hours)

8. **Introduction** - Post Kantian Philosophy – An over view of German Idealism **-- 5 hrs**
9. **Willam James**--Pragmatism as a Method – Theory of Truth - Religious Experience. **--5 hrs**
- 10 **Ludwig Wittgenstein**--Logical Atomism --Picture Theory of Meaning – Language Games - Use theory of meaning. **-- 5 hrs**
11. **Kierkegaard**---- Truth is Subjectivity-- Three Stages of Human Development— The Authenticity of the Religious State. **-- 5 hrs**

- 12. Husserl** – Phenomenology as a Philosophy, Phenomenological Epoche, Intentionality -- **5 hrs**
- 13. Heidegger**— Dasein -- Temporality- Anxiety. Authenticity -- **5 hrs**
- 14. Sartre**--Existence Precedes Essence – Being-for-itself & Being-in-itself - - *Man is condemned to be free.* -- **5 hrs**

BASIC TEXT:

For Indian Thinkers

- Beasant Kumar Lal *Contemporary Indian Philosophy* (New Delhi, Motilal Banarasidas, 1989)
- D.S.Sarma *Hinduism Through The Ages* (Bombay, Bharatiya Vidya Bhavan, 1973)

For Western Thinkers

- Samuel Enoch .Stumph *Socrates to Sartre* (Mc Graw Hill, 2003)
- Robert Sokolowski *Introduction to Phenomenology* (Cambridge University Press, 2000)

SUGESTED READINGS:

For Indian Thinkers:

- Naravane *Contemporary Indian Philosophy* (Mumbai, Asia Publishing House, 1967)
- R.N. Sharma *Contemporary Indian Philosophy*
- Ram Shanker Sharma *Contemporary Indian Philosophy*

For Western Thinkers:

- D.M. Datta *Chief Currents of Contemporary Philosophy* (Calcutta University, 1950)
- Living Philosophy*

Applicable from Academic Year 2018-19 onwards

UPHL-401 WESTERN LOGIC FORMAL AND SYMBOLIC
(5 Credits) Total Hours 65 (13 weeks x 5 = 65)

Objectives

1. Aims to impart Knowledge of the formal techniques of evaluating arguments and spot fallacies.
2. Aims to impart a skill—the ability to recognize and construct correct deductions and refutations.
3. Aim to expose students to various logical developments from classical Aristotelian to modern Symbolic versions.

Learning outcomes

Having completed the course, students will acquire and develop:

1. A solid understanding of the basic concepts of logic, and in particular what it means for an argument to be valid, and what it means for a set of statements to be consistent.
 2. The ability to translate natural language sentences into precise symbolic form and rigorously evaluate the truth and validity of the arguments.
 3. Acquire valuable logical skills which serve as an effective tool of persuasion.
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1. **Introduction** – What does logic deal with? Scope and aim of logic – Laws of thought: law of identity, law of non-contradiction, and law of excluded middle – Sentences, statements and propositions – Truth and validity. **-- 5 hrs**
 2. **Types of Propositions** – Categorical, hypothetical, and disjunctive, Aristotelian classification of categorical propositions – Traditional square of opposition – Truth Value **-- 5 hrs**
 3. **Inference** – Nature of Inference – Kinds of Inference: Immediate and mediate – Immediate inference: Conversion, Obversion, **--5 hrs**
 4. **Syllogism** – Nature of syllogism – Categorical syllogism: Rules of validity and fallacies, Figures and Moods – Hypothetical and Disjunctive-types: rules, moods and fallacies. **-- 10 hrs**
 5. **Induction** – As a Method- Analogy – Mill's inductive methods of experimental enquiry – Hypothesis: Nature of hypothesis, scientific hypothesis. **-- 10 hrs**
 6. **Symbolic Logic** – Distinction between Formal & Symbolic- Truth Functions- Conjunction, disjunction, implication, equivalence, and negation **-- 5 hrs**
 7. **Decision procedure** – Argument and argument form: Tautology, contradiction, and contingency – Construction of truth-tables – Using truth table for validity. **-- 10 hrs**
 8. **Techniques of symbolization** – Rules of Implications- Proof of Validity - direct. **-- 15 hrs**

Basic Text:

Patrick J. Hurley *A Concise Introduction to Logic* 8th edition (Wadsworth, 2003)

Bholanath Roy *A Text Book of Deductive Logic* (Calcutta, S.C. Sarkar & Sons, 1984)

Ganpathi .T *Logic Vol.I & II* (Tamil Nadu Text Book Society, 1992)

Suggested Readings:

I.M. Copi: *Introduction to Logic* 6th edition (Macmillan Publishing Co., 1990)

Basson & .O'Corner *Introduction to Symbolic Logic* (Oxford University Press, 1988)

Susan Stebbing *A Modern Introduction to Logic* (Asia Publishing House, 1966)

P. Balasubramanian *Symbolic Logic and its Decision Procedures* (University of Madras, 1980).

UPHL-501 THE PHILOSOPHY OF THE UPANIṢADS
(5 Credits) Total 65 Hours (13weeks x 5 = 75)

Objectives

1. The purpose of the study is to discover and understand the truth behind the phenomenal universe and human existence.
2. To be a source of inspiration for the students to pursue life goals, to destroy the bonds of ignorance in pursuit of truth.
3. Aims at character building and spiritual development, a core value of philosophy.

Learning outcomes

Having completed the course, students may:

1. Enhance their quest for truth.
2. Acquaints the students with some of the philosophical concepts and traditions of Hinduism.
3. Student has at least a theoretical understanding that one's own Atman / soul is infinite and divine.

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|-----------|---|------------------|
| 1. | Introduction to the Philosophy of the Upanishads | -- 8 hrs |
| 2. | DOES THE SOUL SURVIVE THE BODY? | -- 18 hrs |

NACIKETOPAKHYĀNĀ: *The Katha Upaniṣad*:

The Self in man is one with Brahman –described in the Vedas through the symbol OM – birth less, deathless, imperishable, indestructible, and immortal.

Ātman cannot be known by study and intellect – Majesty of Ātman reflected in pure mind – control of mind and senses – the most effective spiritual discipline – analogy of the chariot and horses.

Inwardness of mind and unwavering determination must be acquired by meditation – Ātman dwells in the heart of all – the unaltered witness of the states of consciousness.

Knowledge of Ātman itself is immortality – hidden by ignorance – revealed at the destruction of ignorance by knowledge.

Knower of Brahman attains deathlessness – assumes or discards a body at will.

Renouncing final desires – Realization or immortality – Victim of birth and death.

Ātman revealed to a qualified aspirant, instructed by an illumined teacher.

Prescribed Text:

The Upaniṣads, Vol. I, Translated by Swami Nikhilananda (Harper & Brothers, New York, 1949) pp.109-190.

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|----------------------------|-----------------------------------|--------------|
| 3. | WHERE DOES THE SOUL DWELL? | 15hrs |
| ŚVETAKETU UPAKHYĀNĀ | | |

The whole sixth chapter of *The Chāndogya Upanisad*:

What is that by which the unheard becomes heard, the unperceivable becomes perceived and the Unknowable becomes known.

The examples of (i) CLAY, (ii) GOLD, and (iii) NAIL SCISSORS

SAT EVA SAUMYA IDAM AGRAASTI Ekam eva advitiyam

Ekoham bahusyam – Let me become many. The un-triplicate and the triplicate elements.

Elements		Colour
Fire	Subtlest-voice Subtle-marrow Coarse - bone	Red

UPHL-501 Contd....

Water	Subtlest-prānā Subtle-blood Coarse-urine	White
Earth (Food)	Subtlest-mind Subtle-flesh Coarse-feces	Black

Beings born from eggs, living beings and seeds. The Mind consists of Food. The Breath consists of Water (Prānā). The Voice consists of Fire.

Mind-breath-fastening-control of breath, one gains control of mind.

The mystery of thirst and hunger: The mystery of sleep and dying. Water as “a leader-of-food” (asana, hunger) heat as ‘a leader-of-water (uda-na, thirst)’.

Of dying speech merges in the mind, mind merges in the breath, breath merges in the heat, heat merges in the highest divinity – Soul – Tat Tvam Asi – Brahman- Ātman identity.

The soul assumes different bodies.

Oneness – Examples (a) A unitary honey
(b) Rivers and the Ocean

The living principle is eternal and the body dies and withers.

Cause – Unseen – Example of a Nyagrodha tree.

Pervasion – Example of salt and water, person with a bandaged eye.

Prescribed Text:

The Upaniṣads, Vol. IV, Translated by Swami Nikhilananda (Harper & Brothers, New York, 1959) pp.291-324.

4. THE SOUL IS NOT THE BODY

-- 10 hrs

PAÑCA-KOŚA-SIDDHĀNTA: *The Taittirīya Upaniṣad* Comprises three sections, viz.,

1. SIKṢAVALI – 12 Sections
2. BRAHMĀNANDAVALLI – 9 Sections, and
3. BHRUGUVALLI – 10 Sections

Prescribed Portion: The **First Six** sections of **The Brahmanandavalli**.

Content: Brahma vid āpnotiparam – Satyam, Jñānam, Anantam Brahmā.

The evolution of the Universe – SRIŚTI – KARMĀ – Ākāśa – Vāyu – Agni – Jala – Prithvi – Herbs – Food – Man.

UPHL-501 Contd....

ANNAMAYA KOŚA – Physical man is pictured as bird which resembles a sacrificial fire – Analysis – Right wing, left wing, trunk, tail and support – Benefit of contemplating on it as Brahman.

PRĀṆAMAYA KOŚA – Analysis – head right wing, left wing, trunk and tail – gods (senses) become endowed with life through the vital breath – benefit of contemplating on it as Brahman.

MANOMAYA KOŚA – Analysis – head, right wing, left wing, trunk and tail – Benefit of contemplating on it as Brahman.

VIJÑĀNAMAYA KOŚA – Analysis, the head, right wing, left wing, trunk, tail and support – Benefit of contemplating on it as Brahman.

ĀNANDAMAYA KOŚA – Analysis – the eldest – Because it is Hiranyagarbha, or the first-born, the source of all activities – the head, right wing, left wing, trunk, and tail – This sheath is an object and not Brahman. Atman is not any one of these sheaths. An attempt is made to portray the nature of Atman in the sixth section.

Prescribed Text:

The Upaniṣads, Vol. IV, Translated by Swami Nikhilananda (Harper & Brothers, New York, 1959) pp.39-56.

5. NATURE OF THE BRAHMAN

-- 2 hrs

YĀJNAVALKYĀ – GĀRGI DIALOGUE(S): *The Brihadāranyaka Upaniṣad* is arranged in three divisions (Kānda-s) viz.,

- 1) The MADHU-KĀNDA (Two parts)
- 2) The YĀJÑĀVALKYĀ - KĀNDA (or) MUNI KĀNDA (Two Parts)
- 3) The KHILA-KĀNDA (Two parts)

The Upaniṣad has six parts. Yājñavalkya is the teacher in the third and the fourth parts; therefore, they are called by Sureśvara the Yājñavalkyā-kānda.

The Third part contains Nine Chapters: The Fourth part contains Six Chapters.

Prescribed Portion: The Sixth chapter and the Eighth Chapter of the Third Part and the Fourth Chapter of the Fourth Part.

A) **YĀJNAVALKYA-GĀRGI** dialogue – Sixth Chapter, third part.

Content: All this is pervaded by water – water – air – sky – the world of gandharvās – the world of the sun – the world of the moon – the world of stars – the world of gods – the world of Indra – the world of virāj – the world of yagarbhā – Yājñavalkyā Hiraṇ warns Gārgi not to push her logic too far – Brahman, the ultimate cause cannot be known through reason – but known only on the authority of the scriptures, which are based upon the intuitive experience of the seers.

B) **YĀJNAVALKYA-GĀRGI** dialogue – Eighth Chapter, third part.

UPHL-501 Contd....

Content: What pervades the Sūtra, which itself pervades all created objects? Scriptures describe it through the negation of all attributes, as the Imperishable Brahman cannot be logically proved – may be established through certain inferential evidences – Orderliness of creation. Man is seen to be bound by the laws of time, space and casualty, an irresistible longing for freedom – can be realized only through knowledge of Brahman. Except Brahman, no other seer, no other hearer, no other thinker, no other knower. Brahman alone the Ultimate Reality.

Prescribed Text:

The Upaniṣads, Vol. III, Translated by Swami Nikhilananda (Bonanza Books, New York, 1956), pp.45-75 (Introduction to the Upaniṣad) pp.220-222, pp.228-234.

6. NATURE OF ĀTMAN

-- 5 hrs

YĀJNAVALKYĀ-JANAKĀ DIALOGUE –

The Brihadāranyaka Upaniṣad – Fourth Chapter, of the Fourth Part.

Departure of the body – Organs of the dying man become united with the subtle body – formation of new body – Limiting adjuncts with which the self is identified. Law of Karma, the cycle of Avidya-Kāmā-Marma – Destruction of ignorance and consequent desires leads to liberation, knower of Brahman becomes immortal – Perception of diversity – Cause for death – The means by which Brahman is realized – The self seated in the Ākāśa – Controller, Lord and Ruler. No decrease or increase in the self. The unborn self is the eater of food and giver of health – One, who knows Brahman that is fearless, becomes fearless Brahman.

Prescribed Text:

The Upaniṣads, Vol. III, Translated by Swami Nikhilananda (Bonanza Books, New York, 1956), pp.288-307.

7. THE MĀNDUKYA UPANIṢAD – (Entire text)

-- 7 hrs

Prescribed Text:

The Upaniṣads, Vol. IV, Translated by Swami Nikhilananda (Bonanza Books, New York, 1956).

Suggested Readings:

Swami Ranganathananda *Message of the Upanishads* (Mumbai, Bharatiya Vidya Bhavan, 2000)

R.D.Rande *A Constructive Survey of Indian Upanishads* (Mumbai, Bharatiya Vidya Bhavan, 1986)

Paul Deussen *The Philosophy of the Upanishads* (New Delhi, Motilal Banarasidas, 2000)

Swami Gambhirananda (Trans) *Eight Upanishads* Vol.I & II (Advaita Ashram, Kolka)

Applicable from Academic Year 2018-19 onwards

UPHL-502 ETHICS – NORMATIVE AND APPLIED
(6 Credits) Total Hours 78 (13 weeks 6 = 78)

Objectives

1. Enquiry into what should be evaluated as right or wrong, virtue or vice, good or bad.
2. Compare and contrast the major moral theories (such as consequentialism, deontology, virtue ethics, etc.)
3. Critically evaluate and apply moral principles and ideas to practical moral issues (such as euthanasia, environmental ethics, Media ethics etc)
4. To get acquainted with Indian Moral concepts such as Dharma, Karma etc.

Learning outcomes

Having completed the course, students may be able to:

1. identify and analyze an ethical issue in the subject matter under investigation or in a relevant field
2. Identify the multiple ethical interests at stake in a real-world situation or practice
3. Articulate what makes a particular course of action ethically defensible
4. Knowledge of ways in which ethical theory is applied to specific disciplines and/or issues, including Business, Medicine, Media and environment.

PART A – NORMATIVE ETHICS

INDIAN ETHICS:

- 1) **Nature and Scope** – Purusārthās: Dharma, artha, kāma and moksa – Kainkarya: the fifth Purusārtha. -- 10 hrs
- 2) **Samskārās** – Role of Samskārās – Important Samskārās. -- 10 hrs
- 3) **Law of karma versus Fatalism** – Arguments for and Against -- 2 hrs
- 4) **Bhagwad Gīta** – Basic principles of karma yoga. -- 2 hrs

WESTERN ETHICS:

- 5) **Nature, Scope and Definition of Ethics** – Distinction between Normative (substantive) ethics and meta-ethics – meanings of the words: moral, immoral, a moral – --4 hrs
- 6) **Virtue Ethics** – Plato and Aristotle. -- 8 hrs
- 7) **Teleological Ethics** – Hedonism – Utilitarianism – Bentham & Mill. -- 8hrs
- 8) **Deontological Ethics** – Kant. -- 5 hrs

PART B -- APPLIED ETHICS

- 9) **Introduction to Applied Ethics** -- 1 hr
- 10) **Professional Ethics:** What is Profession Ethics? – Value and Function of Professional Codes . -- 8 hrs

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| 11) Bio- Medical Ethics - Abortion - Euthanasia-- Surrogate Motherhood | -- 7 hrs |
| 12) Media Ethics -- Motion Pictures – Internet. | -- 5 hrs |
| 13) Environmental Ethics -- A Vedic Perspective – Prominent Models – Land Ethics - Deep Ecology – Reverence for Life. | -- 8 hrs |

Basic Texts

I.C. Sharma	<i>Ethical Philosophies of India</i> (Johnson Publishing Co.,1991)
Mackenzie	<i>A Manual of Ethics</i> (Bombay, Oxford University Press,1973)
Susan J Armstrong &	<i>Environmental Ethics – Divergence and Convergence</i>
Richard G Botzler	(Mc Graw Hill.inc., 1993)
Peter Singer	<i>Applied Ethics</i> (Cambridge University Press, 1993)

Suggested Readings

S.K. Maitra	<i>The Ethics of the Hindus</i> (Indian Publication Services, 1978)
M. Hiriyanna	<i>The Indian Conception of Values</i> (Mysore, Kaivalya Publishers, 1975)
E.Lance Nelson	<i>Purifying the Earthly Body of God</i> (New Delhi, D.K. Print World, 2000)
Michael Zimmerman (ed)	<i>Environmental Philosophy From Animal Rights to Radical Ecology</i> (Printice Hall, 1998)
Andrew Cohen & Christopher	<i>Contemporary Debates in Applied Ethics</i> (Blackwell Publications, 2000)

Applicable from Academic Year 2018-19 onwards

UPHL-601 GENERAL PSYCHOLOGY

(5 Credits) Total 65 Hours (13 weeks x 5 = 65)

Objectives

1. General psychology as a fundamental introduction to science of psychology.
2. To Introduce Psychology as the scientific study of behavior and cognitive processes.
3. To emphasize the biological/physiological foundations of behavior.
4. To demonstrate many ways of understanding of psychological principles

Learning outcomes

Having completed the course, students acquire the following skills:

1. Because of its wide scope there is an ample utilization of its knowledge in every profession.
2. It helps in training emotions, problem solving and decision making ability,
3. It helps in developing to be a well balanced personality.
4. Students become aware of the applications of psychology in the professions associated with psychology.

- 1) **Psychology** – Nature, Scope and Methods of Psychology -- 5 hrs
- 2) **Development of Psychology** - Early Age: Pre-scientific Psychology, Modern age: Scientific Psychology- Structuralism, Functionalism, Behaviorism, Gestalt psychology, Psychoanalysis – The Recent trends in Contemporary Psychology – Humanistic, Transpersonal and Cognitive Psychology. -- 5 hrs
- 3) **Intelligence and its Measurement** – Definitions of Galton, Binet, Terman, and Thurston – Factors influencing intelligence – Bio-chemical, Endocrine, Environmental and Heredity - Testing of Intelligence – Binet scales – Intelligence Quotient – Emotional Intelligence and Artificial Intelligence. -- 8 hrs
- 4) **Learning** – Definition – Trial and error learning – Learning by conditioning, classical conditioning, Pavlov- Insight learning. -- 5 hrs
- 5) **Memory and Forgetting** –Mechanism of Memorization- Methods of Measuring retention: Recall, Recognition, Saving or Reconstruction – Efficient Methods of Memorizing: Recitation, Whole and Part, Spaced and Un- spaced Methods - Forgetting: What is forgetting? Factors Responsible for Forgetting, Types of Forgetting, and Improvement of Memory. -- 7 hrs
- 6) **Motivation**–Drives and motives – Homeostasis – Classification of Motives- Biological and Social -- 5 hrs
- 7) **Instincts and Emotions** - Types and Theories of Emotions - Mc Douglas's theory of instincts. & Freud's theory. --5 hrs

- 8) **Personality** – What is Personality? Determinants of personality: Physiological and Environmental – Types – According to Jung, E. Kretschmer's, Springer's and Freud's – Personality tests- Observation, Situational, Questionnaire, Rorschach's ink-blot tests., and Thematic Apperception Test (TAT) .
-- 8 hrs
- 9) **Heredity and Environment** – What is Heredity? – Heredity & Prenatal Period – What is Social Heredity? – Environment Internal and External – Individual as a Product of heredity and Environment –
--4 hrs
- 10) **Conflicts and Frustration** Causes – Escape mechanisms – Compensation – Rationalization – Regression – Projection – Fantasy formation- Adjustment – Stress Management and Tips for Mental Health.
-- 6 hrs
- 11) **Aptitude** - Meaning and Nature of Aptitudes – Aptitude ability and Achievements – Intelligence and Aptitude – Aptitude and Interests – Measurement of Aptitudes – Utility of Aptitude – Aptitude Test. 7 hrs

Basic Text

S.K.Mangal – *General Psychology*, Sterling Publications, New Delhi

Suggested Readings

1. E.G. Parameshwaran & C.Beena *An Invitation to Psychology* (Hyderabad, Neelkamal Publication, 2006)
2. Robert A. Baron *Psychology* (New Delhi, Prentice Hall of India, 2003)
3. Earnest R. Hilgard, Richard C. Atkinson and Rita C. Atkinson – *Introduction to Psychology* (Oxford IBH Publishing Company)

Applicable from Academic Year 2018-19 onwards

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UPHL-602 STUDY OF CLASSICS – EASTERN AND WESTERN

(6 Credits) Total Hours 78 (13 weeks x 6 = 78)

Objectives

1. The main objective of introducing this text is to provide an opportunity to the students to derive maximum benefit having its implication on ones practical life
2. In *Yoga Sutras*, Patanjali outlines an eightfold path to awareness and enlightenment called *ashtanga*, which literally means “eight limbs.”
3. The eight limbs are comprised of ethical principles for living a meaningful and purposeful life; serving as a prescription for moral and ethical conduct and self-discipline,
4. To prepare the students physically and mentally for the integration of their physical, mental and spiritual faculties so that the students can become healthier and more integrated members of the society.

Learning outcomes

1. The text dives deep into the mysteries of the mind and brings out the ways and means of mind-management.
2. In modern terminology it deals with depth psychology.
3. Any of the eight limbs may be used separately, but within yoga philosophy the physical postures and breathing exercises prepare the mind and body for meditation and spiritual development.
4. Students have an exposure to our ancient knowledge which is so deep and great.

A. STUDY OF EASTERN CLASSICS: (39 Credits)

Prescribed Text: The Wisdom of Yoga (A Study of Patañjali's Yoga-sutra) By K P Bahadur, Sterling Publishers Private Ltd., New Delhi (1977)

- 1) Introduction:** Development of the concept of yoga -- Meaning of the word yoga from different perspectives – Kinds of yoga – A brief introduction to the different texts in yoga: Siva Samhita, Gheranda Samhita and Yoga - sutra of Patanjali – Place of yoga in Indian philosophy – Yoga System is the practical aspect of Sankhya theory. – **5 hrs**
- 2) Samādhi Pāda :(On Trance)** Aims of Yoga – Yoga is the control of mental modifications or thought waves – Five kinds of mental modifications – Means control mental modifications – Concentration (Samadhi) and its kinds – obstacles of concentration – Ways to remove the obstacles -- **7 hrs**
- 3) Sādhana pāda : (On the Practice of Yoga)** Eight limbs of Yoga : yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi – Benefits of these disciplines --- **6 hrs**
- 4) Vbhuti pāda: Sanyasa – (On Attainments)** The three fold powers of mind control through Dharana, Dhyana and Samadhi – Attainment of occult powers through Yoga – Types of occult powers – powers are the obstacles for attaining liberation . -- **7 hrs**

- 5) **Kaivalya pāda : (On Absolute Independence)** Different ways of attaining liberation – Four kinds of Karmas – The tendencies past lives – The removal of ‘ I ’ thought results in absolute freedom -- **5 hrs**
- 6) **Applied Yoga:** Yoga and health – Yoga and stress management – Yoga and personality development – Yoga and Western Psychology -- **9 hrs.**

B) STUDY OF WESTERN CLASSICS (39 Credits)

Objectives

1. The objective is to explore the development of analytic philosophy at the beginning of the 20th century and its application which is central to philosophical problems.
2. In this course, we will look at the early history of analytic movement, as reflected in the work of Russell.

Learning outcomes

1. The students will learn the relevance of analytical skills in contemporary debates in metaphysics, philosophy of language, logic, and epistemology.
2. Students will learn to explain and analyze these developments in essays.
3. Will gain a general capacity to think analytically and creatively about philosophical texts and issues.
4. General capacity to express philosophical ideas and defend them effectively in argument, both in writing and orally

Prescribed Text: *The Problems of Philosophy*, Bertrand Russel.

1. **Introduction** - Russell's Philosophy -- **2 hrs**
2. **Appearance and reality** -- **3 hrs**

Distinction between what things seem to be and what they are – (a) existence, and (b) nature of a table – examination of colour, texture, shape and touch – Real table is an inference from what is immediately known – Relation of sense-data to physical objects – definition of matter – Berkeley: “Real is an idea in the mind of God” - Leibniz: “Matter is really a collection of more or less rudimentary minds”.

3. **The Existence of Matter** --**3 hrs**

Doubting the physical existence of things and the existence of sense-data – Descartes method of doubt – Cogito ergo sum – Distinction between the empirical self and the permanent self – which causes sense-data? Is world a dream? Can a cat's hunger be explained in terms of our sense data? Instinctive beliefs of knowledge.

- 4) **The Nature of Matter** -- **3 hrs**

Analysis of the nature of light – The real space (public space) and the apparent space (private space) – The public time and the private time – Time order of physical objects and time order of sense data – The intrinsic nature of physical objects – Analysis of the colour – Ray.

5) Idealism

-- 3 hrs

Berkeley's meaning of IDEA – Elucidation of Berkeley's statement: All our perception consists in a partial participation in God's perceptions – Distinction between a person in the mind and thought of a person in the mind – which is mental? Object of perception? OR act of perception? – Two different meanings of "KNOW".

6) Knowledge by Acquaintance and knowledge by description

-- 4 hrs

Knowledge of things and knowledge of truths – Knowledge by acquaintance – Acquaintance by memory – Acquaintance by introspection – Knowledge by description – Definite descriptions – Common words – Proper names – An analysis of propositions containing descriptions.

7. On Induction

-- 2 hrs

The surety of future sunrise – laws of motion – uniformity of nature – frequent repetition of some uniform succession or co-existence – the expectation of the same in future – Future resembling the past – Past future and future – The certainty and high probability – The principles of induction.

8. On our Knowledge of General Principles

-- 2 hrs

Use of principles of inference – The laws of thought – the law of Identity; the law of contradiction and the law of the excluded, middle – inductive principle – Innate ideas, dispute between empiricists and rationalists knowledge of existence – Existence depends on experience – Ethical judgements are a priori – Pure mathematics like logic is a priori; denial of this by the empiricists. Can mathematical truths fail in a different world? Deduction and Induction.

9. How a prior Knowledge is Possible?

-- 2 hrs

Two creditable points of Kant: (1) a priori knowledge which is SYNTHETIC, and (2) insistence on the philosophical importance of the theory of knowledge. Pure maths, though a priori, is, synthetic. The validity of inductive principle cannot be proved by induction – The general propositions of math have to be discussed from empirical generalizations.

Two elements to be distinguished in our experience: the one due to the object, and the other due to our own nature – Content of knowledge and organization of knowledge.

Kant's distinction between noumenon (thing-in-itself) and phenomenon – the certainty of our constant nature of knowing faculty was not examined.

Laws of thoughts are not only beliefs about thought but also beliefs about things.

A priori knowledge applies to both mental and non-mental realms – a priori knowledge does not exist either in the mental or in the physical world.

10. The World of Universals

-- 2 hrs

Plato's Idea – Universal, elucidation – All knowledge of truths involves acquaintance with universals – Adjectives and common nouns express QUALITIES, propositions and verbs tend to express

RELATIONS between two or more things – Relations are impossible, monism of Spinoza and monadism of Leibniz – Refutation of abstract ideas by Berkeley and Hume – When resemblance has to be accepted as universal, other quality – Universals cannot be rejected – Relations do not depend on thought, but belong to the independent world – Berkeley does not distinguish act of thought from object of thought – Universals are not thoughts, though when known, they are the objects of thoughts. Difference between the world of being and the world of existence.

11. On our knowledge of Universe

-- 2 hrs

Universals by acquaintance – Universal relation - time relations – space relations – universal resemblance or similarity – exclusive dealing of a priori knowledge with relations of universals – a priori proposition – all its applications to actual particulars. Differences between a priori proposition and an empirical generalization – instances of the associated sense data and instances of the actual physical objects – knowledge of things – knowledge by acquaintance – immediate and derivative – knowledge of truth – intuitive truths – self-evident truth.

12. On Intuitive knowledge

-- 2 hrs

Self-evident truths are incapable of demonstration – arithmetic, logical principles and some ethical principles are self-evident.

Truths of perception – judgments of perception. Self-evident truths are different from sense-data.

Two kinds of self-evident truths of perception: (1) those which assert the existence of the sense-data, and (2) those which assert constituents which have relation.

Another class of intuitive judgments, judgments of memory – continual gradation in the degree of self-evidence of the memories and the corresponding trustworthiness – fallacious memory not memory in the strictest sense. Is self evidence an infallible guarantee of truth or presumption?

13. Truth and Falsehood

-- 3 hrs

A theory of truth must have the following requisites:

(1) It allows truth to have an opposite, namely falsehood, (2) makes truth a property of beliefs, but (3) makes it a property wholly dependent upon the relation of beliefs to outside things.

The theory that truth consists in coherence is rejected on the two grounds.

(1) No reason to suppose that only one coherent body of beliefs is possible.
(2) Coherence presupposes the truths of the laws of logic.

Judging or believing is knitting together into one complex whole the subject and the object. A belief is true when it corresponds to a certain associated complex and false when it does not. Beliefs depend on minds for their existence, but do not depend on minds for their truth. A belief is true, when there is a corresponding fact and it is false when there is no corresponding fact. Hence, truth consists in correspondence, between belief and fact.

14. Knowledge, Error and Probable Opinion

-- 2 hrs

Knowledge is true belief – true belief is not knowledge, if it is deduced from a false belief, if it is deduced by a fallacious process of reasoning – Knowledge is what is validly deduced from known premises. This is, however, a circular definition.

Derivative knowledge – definition – intuitive knowledge psychological inference as a means of obtaining derivative knowledge. Derivative knowledge falls back upon the test of intuitive knowledge.

Any complex fact may be known by two ways:

- (3) Judgment on the basis of relations.
- (4) Acquainting with complex fact.

Absolute guarantee and partial guarantee of self-evidence. Self-evidence regarding personal experience and universals – Degrees of self-evidence.

15. The Limits of Philosophical Knowledge

-- 2 hrs

Hegel's view of the whole – Absolute idea – All the truths about a thing – all the things relations to all the other things in the universe – acquaintance with a thing does not involve knowledge of (a) relations, and (b) all relations.

Infinite extent and infinite divisibility of space and time – unreality of space and time is inoperative – different kinds of spaces – Intuitive knowledge of two sorts: pure empirical knowledge and pure a priori knowledge – derivative knowledge a blend of some a priori knowledge and some pure empirical knowledge.

The essential characteristic philosophy is criticism – Descartes methodical doubt is a kind of criticism.

16. The Value of Philosophy

- -2 hrs

Affects upon the lives of those who study philosophy – the good of the mind and the goods of the body.

Comprehensive nature of philosophy – Philosophical proofs of religious beliefs. In a life of constant strife between the Insistence of desire and the powerlessness of will, there is no peace. One way of escape is by philosophic contemplation.

Philosophy is to be studied, not for the sake of any definite answers to its questions but for the sake of the questions themselves.